

Wrightmans Judgement, or
Prophesies what shall befall *Germany*,
Scotland, *Holland*, and the Churches adhering
to them.

Likewise what shall befall *England*, and
the Hierarchy therein.

Collected out of his exposition on the Revelations,
Printed above forty yeares since. Wonderfull to see how
they are fulfilled, and in fulfilling, foreseeing and fore-
telling what our eyes have seen, and may see, both in
the past, present and future State of our times.

Declaring that the Reformation began in Queene
Elizabeth's dayes, is not sufficient for us under greater light.

Finishing the work if we now withstand as here-
tofore, we are to expect, God hath a sad Controversie with
the Land.

*This faithfull Watchman or our English Prophet (as he is calld) was
persecuted and banished by the Bishops, and this Commentary con-
demned by them to the fire; which they could not effect in
Queene Elizabeths raigne, till King James.*

Collected for the good of those who want time or coine, to
purchase so large a volume.

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London.

to, and ought to be, in
the hands of the public.

It is a good book, and
will be a valuable addition
to any library.

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Mr. Brightman's Judgement or Prophe- sies, what shall besal Germany, Scotland, Holland and the Churches adhering to them.

Mr. Brightman in his Booke of the exposition on the Revelations, seriously considering and resolving himself, that the 7 Epistles S. John wrote to the 7 Churches in Asia, were also written and directed to the 7 succeeding Churches among the Gentiles, of which those 7 were a type or counterpane (omitting for brevity what he saith, concerning the other 4 Churches) we present you with a briefe of what he more immediatly applies to our selves.

In generall (he saith) That there was a terrible storne to be expected, and it would be such an horrible tempest, that it would terribly shake the Christian Churches. In his Epistle and in chap. 3. ver. 10.

First, for Germany, there was the bitterest scourge for it that ever had fallen upon it, and that it was to come shortly; Germany should be like a house that is robb'd by furious, mad & cruell spoylers, that would have no mercy of neither Sex, nor Age; and the comming thereof should be sudaine and unexpected, like a thiefe in the night. Which we may see he truly foretold, it being fulfilled in our eares, and the inhabitants thereof having found it by sad experiance; let England take warning, considering what (he said) was the cause that would bring all this misery: Because (saith he) they tooke no care for a full and thorough Reformation; therefore by the just judgement of God, they should loose their Citizens and Inhabitants: and they, with other Churches, should come to nothing, and shortly it would appear: he calls Germany by the name of Sarah. Chap. 3. ver. 10. v. 12.

Secondly, for *Scotland*, and *Holland*, and the other Churches adhering to them ; (typified by godly *Philadelphia*) He saith, that they shall shut and none shall open, and they shall open and none shall shut : A Virgin Church, chaste, not so defiled with *Rome's* superstition as others ; And speakes of a *Covenant* and *Society* they should he joyned in, and bids them, not to be perplexed nor disengaged, at what the world spitefully prateth of them, as if hee had heard men in our times call them *Traytors*, *Rebels*, *Seditious*, and bids them not to regard the scoffs of the wicked, who will despise them, because they are godly, little, lowly and weake in visible power, in comparison of their enemies : For (saith he) no enemy shall be able to prevale against them, and they shall set up a token of victory shortly ; and every one shall be compelled to say, That they are dearely beloved of God : they shall be seen to prosper so exceedingly ; and so marvellously promoted and advanced, beyond all mens expectation : And when that storme and horrible tempest shall come upon the Christian Churches ; these Churches shall stand fast like a pillar, and be preserved from wasting ; when the other Churches which did not take care for a full Reformation (as they did) shall by the just judgment of God, come (as it were) to nothing : There shall bee (saith he) such a miserable hurly burly of all things, that there should scarce be the forme of a Church perceived ; but only with holy *Philadelphia*.

Thirdly, for *England*, whose counterpane he takes to be *Laudacia*, scarring it, *Lukewarme*, *vaine* *glorious* *Laudacia* ; concerning it, he saith : He that gathereth the teares of his children into his bottle knoweth right well ; That I could never with dry eyes take a survey of this *Laudacia*'s lamentable condition, but I poured out teares and sighs from the bottom of my heart, when I beheld Christ's loathing of us, and were it not that out of duty, as a watchman, I dare not betray the salvation of this Church, by not giving warning, I would have held my peace ; but my hope is, that those which love the truth will hearken and accept, and thinke (as the truth is) I envy no mans person, honor or greatness ; Yet when I perceived, that these seven Churches were propounded for a type of all the Churches among the Gentiles ; and with all, saw the order, time, & marvellous agreeing of all things together, I durst not perfidiously bury the truth in silence.

Chap. 3.
7, 8, 9 ver.

In that Christ saith of this Church, *I know thy works, that thou art neither hot nor cold*; he observeth, that Christ maketh mention of no one good thing that it hath, the worst of all the seven (although there were many faithfull in it) yet not any so past hope in regard of the outward forme and government; which comes to passe, not so much through its own default, as by meanes of the faulty government of the *Angels*, who have so ordered and governed it, that it was tempered and blended together of strange contraries. *A Hoch-potch*, not so cold that we would be, *all Romish*; and cleaving to superstitiōn altogether; nor yet so hot that wee pursue and admit a full Reformation: And therefore the disease of this Church was more difficult and desperate.

Therefore from these words; *I would thou wert either cold or hot*, saith he, *I would thou wert either all Romish, or admit of a through Reformation*: blaming those *Angels* only, and those that cleave to them, Priests and Laity; who being bewitched with ambition and covetousnesse, do scornfully reject this holy Reformation, not enduring the remedy, but accounting that worse than the disease.

Therefore he saith in plaine termes, That the Bishops, which he calls no better than Lord-Beggars, because their riches and honors (for the most part) they get by fawning, flattering, bribing; being ambitious to get under great men, and so creep into the Court for preferment. But (saith he) both they and their whole lukewarme Hierarchy, shall quite bee overthowne, and *never recover their dignity again*: And at their overthrow, they shall endanger the people, by reason of their consenting to them: Yet the people shall escape overthrowing, but it is to be feared the people shall seele some adversity; But God will not suffer the Hierarchy to escape; for they seeking honors and riches, and not those things which are Christ's, shall have reproachfull Judgements; few or none shall sigh or sob for them, but they and their Priests shall be vile before the people, and men shall read the reports concerning them, with delight: And they shall be cast out and spewed up as vomit out of a corrupted stomack, that no man will be willing to take up againe; from these words, *Therefore because thou art lukewarme, and neither hot nor cold: It shall come to passe that I will spew thee out of my mouth*. For thou saist, I

am rich and increased with goods, and have need of nothing, and knowest not how thou art wretched, and miserable, and poore, and blind, and naked.

The whole State of this Church of *Laodicea* is worthy of serious consideration, as M. *Brightman* applyes it to *England*, in this and divers other Chapters, for hee speakes of our times as if hee were now living.

And further hee saith in his Epistle and elsewhere in his Commentary, that many are the miseries the Christian Churches must suffer, for there will be a long and dolefull Tragedy, which will overthrow with scourges, slaughters, death and ruine; and that the sword of the Lord shall be made drunk in their blood, except they receive warning and amend.

But yet (sith hee) bee of good comfort *Germany*, *France* and *Brittany*, and all you Christian Churches; This is the last Act; for after this Theater and long Tragedy is past, there will succeed in the room thereof happy dayes, with abundance of peace and all good things. And it is this Judgment, (if I may not say his Prophesy) comparing one Scripture with another, and times

Chap. 19. with times: That before the yeare 1650, that the Iews shall be
verse 4. called; the whore of *Rome* nose shall be slit, and the stript of all
her glorious garments and attire, her power and finews cut, and
In his Epi the Pope himselfe shall run out of *Rome* into *Avignon*, or into
Bonis, or thereabout, one of his own Cities; and the City of
Rome shall be burnt with fire.

Chap. 19. And that the King of *Spaine* and the King of *Proloony*, and some
verse 19. other Kings shall bewaile her, and would faine help her, but dare
not, because they shall be afraid of their own safety, least they be
devoured, or scorched with the same fire.

Chap. 18. And further hee saith; that the Emperour of *Germany* shall de-
stroy *Rome*, if he set to the worke, it being most proper for him; but if he doth it not, some other shortly will have the prise of
verse 10: that victory: Therefore (saith he) yea godly Princes take the
matter in hand, and set to this worke; it shall not be a thing of so
great trouble as you think for; feare not the huge Armies will
come to helpe her; if you think the *Spaniard*, or the *French-man*,
or any other King, will raise mighty forces against you to defend
her, as being *Rome* friends; these are altogether vaine feares,

Bare-Crows, Goblins, Bugbeares for simple people, for her friends shall stand affirte off with waiting (testifying their love) sighing and sobbing, but taking no paines, nor striking a stroke to deliver their Whore, being now an old withered Harlot, but crying, *Alas alas that great City*. And againe he further saith ; and you the rest of the Christian Princes, you need do nothing, only be valiant and of good courage in dispatching your worke for the Lord, and matters shall prosper as happily as you desire ; and understand at length by what way you may procure, as to your selves honor and tranquillity, so quietnesse and joy to the whole Christian world ; Therefore draw your Swords against *Rome*, for you shall prevale.

And faith he, within 45 years after *Rome* is destroyed ; The Pope once more gathering all his friends together to try his last chance, shall then be utterly overthowne, being about the yeare 1686, which will be the longest time he can continu. But *Rome* being destroyed, and the Jewes called, there will be then to the end, a most happy tranquillity, and things very great indeed, and to be admired ; the Joy will be so much that it will be strange and unexpected ; for in the place of former troubles, there will be perpetuall peace, and then Kings and Queens will be nursing fathers, and nursing mothers unto the Christian Churches.

Then this great Turke shall be 300 years on the decaying hand, and loose many Countries, but in the yeare 1698, He also shall be utterly overthowne : And then Christ shall raigne with his Ordinances chiefe in the world.

They that please to examine these quotations in the margent, by Master Brightmans Booke on the *Revelations*, which he wrote above forty yeares agoe, they shall finde every noat either in the same words, or to the same purpose.

Yet not to forget that he saith further of *England* and *Ireland*. Although Christ be angry with us, by reason we are so far from a perfect reformation ; and they which labour to bring in the Popish Ceremonies hated of God, do indanger the overthrow of our Kingdome ; yet he saith Christ hath begun his Kingdome (at that time he wrot) which was in the days of blessed Queen *Elizabeth*, who happily begun and proceeded in the worke of Reformation, according to the time and those dayes she lived in ; the finishing whereof will be required of this Generation ; otherwise expect God.

Chap. 17.
verse 14.

Chap. 17.
verse 16.

Chap. 18.
ver. 10, 11.

Chap. 19.
verse 19.
Chap. 13.
verse 5.

Chap. 20.
verse 24.

Chap. 9.
verse 15.

Chap. 11.
verse 16.

his Kingdome both in England, and Ireland, in might, evermore,
and the enemies which shall endeavour many enterprizes, yet
they shall vanish like smoke; and they shal never prevale to ever
throw Christ his Kingdome begun here; for there will never
want Christian Princes to maintaine His Truth begun; which he
hith began from the yeare 1558, for the Seventh Angell blew his
trumpet for this time, and faith he would raigne evermore,

Chap. 11. And lastly, he saith (for the better understanding of what he
means) That the City of *Rome* is not limitted to that City, but
verse 8. extends as far as the Pope hath any dominion; So that the City
of *Rome* is in destroying, if any of her Dominions be in destroy-
ing; as he interpreteth the holy Ghosts meaning: but the Pope is to
be quite and fully overthrown at the yeare 1686. Therefore by
computation *Rome* must be in destroying at 1641, in some of his
Chap. 19. Dominions. So I conclude this briefe Relation (of what Master
verse 19. *Brightman* largely iustis upon, shewing his grounds in his Book
why hee affirmes these things) with Chrits Counsell to this
Church of *Laodicea*.

*I counsell thee to buy of me Gold tryed by the fire, that thou might
be made rich; and white rayment, that thou mayst be cloathed,
that thy fleshy nakednesse be not appare; and to anoint thine
eyes with eye-salve that thou mayst see: now quicke vnto me.*

FINIS